A few words should be said about lighting. In the houses, which, as we have seen, are windowless and hence quite dark, the hearth fire /Fig. 43 appears here in the original text/ is at the same time a much needed source of light. As the Pangwe relate in their legends, it was Mode-Sama, one of the first human beings, who fetched fire (ndŭŏn) from God (Sama); according to other versions, the fire was given to him by God, and since Mode's time the fire has not been extinguished. This useful element is carried from one house to another and, when worst comes to worst, from one village to another. The Pangwe does not need to rekindle his fire, since it burns all day in the meeting house where it serves as a protection against cold, moisture, and sand flies, while in the dwellings it is kept going day and night for cooking and heating purposes. When the women go to the plantations, the logs are so carefully arranged (for this action alone, there are four different expressions!) that they continue to glow; or the youngest daughter may be given the task of guarding the vestal altar. In case the fire should actually go out in one house, fire is obtained from a neighboring house, and it is only in exceptional cases that a smaller village has no fire. In such an emergency fire is sent for from the nearest settlement.

Better lighting than the hearth fire is provided by the torch light with which /80/ /Fig. 44 appears here in the original text/ the village square is illuminated at night when, for instance, dances are held. The flickering of the torches causes the strange and wild movements of the dancers to appear even more fantastic than they really are. The torches are composed of dried stalks of the cardamom Aframomum albovioleaceum K. Sch. (adĭŋm: stalk, ábmō IV Fang, bĭ'me IV Ntum), Plate 22 in Section 11 /Vol. 2/, or finely spliced raffia stalk strips (ebá be), which -- when they are well dried -- burn very brightly but, on the other hand, are rather rapidly consumed.

The finest but an infrequently used source of light at festivities or other events in the village square is the resin lamp (otu = resin). Figure 43, a little tub of bark containing the fragrant resin of the Anacardiacea Canarium schweinfurthii Engl. (1) (ebé Ntum, ebé Fang; resin = ebŏ).

1. According to the communication of Doctor Mildbraed who has likewise collected this tree.

600 Fifth Part. Pottery. General observations, products, price and manufacture of the pots. Decoration. Manufacture of blast pipes.

#3 Crafts in our sense are nonexistent among the Pangwe. All the manual skills are only practiced on the side and are strictly secondary to the economic activities of agriculture, catching fish, and trapping. The very simple skills are familiar to and practiced by everyone. Beyond that, specialization begins, and among the Pangwe it is developed to the utmost. Indeed, this specialization goes so far that, for example, not even the carrying straps for children -- which only consist of two leather strips sewn together -- can be made by all household heads; furthermore, a person who manufactures eating spoons cannot make any other wood product, not even a stirring spoon. A stool maker knows only how to make stools, a crossbow carver can only make crossbows, one who makes men's carrying baskets (ebǐde) can only make men's carrying baskets. Since in one village there are often no more than one or two people who know a craft, the inhabitants of the village have to purchase the objects not manufactured by these craftsmen from all corners of the compass. It may happen that they have to go some distance or even make a journey to obtain a stool, a crossbow, or the like /205/

1. Bark work.

#4 #4 Tree bark is used in many ways in the Pangwe household, either in raw form or made into cloth.

(a) Raw bark.

It is used for the following purposes.

1. To cover the house wall and as a door (1).

1. For house construction use is made of the bark of about 15 trees whose scientific names, insofar as I could

314
314

determine them, are enumerated here:
Flacourtiaceae Homalium buchholzii Warb. (ovõn-e-sá'k); Sterculiaceae Sterculia tragacantha Lindl. (edzõ'le); Borraginaceae Cordia odorata Gürke (ebɛ̃ Fang, ebɛ̃i, Ntum);
Bignoniaceae Markhamia tomentosa K. Sch. (edzĭdzõ'n);
Rhamnaceae Maesopsis tessmannii Engl. (nkăná' I);
Bombaceae Ceiba pentandra (L) Gärtn. (dūm IV);
Anonaceae Xylopia aethiopica (Dun.) A. Rich. (ojă'n);
Anonaceae Cleistopholis staudtii Engl. et Diels (avõ'm, yɛ̃mū III);
Anonaceae Isoloma spec. (ovõ'k);
Sterculiaceae Sterculia tragacantha Lindl. (edzĭfõb, edzĭfõk);
Triplochitonaceae Triplochiton tessmannii (ajŭ'ŭ).

2. Decorative barks.
3. Containers.
4. The coffin or as a lining for the body in the grave.
5. To string the sounding board of the harp (see "Musical Instruments," Section 20 /Ed., this section of Vol. II is not translated/.

314 The required pieces of bark /Fig. 157a appears here in the original text/ are obtained in the following manner. The tree is girdled at the top and bottom, and in between a zigzag line is cut with crisscross blows of the cutlass. Starting with this zigzag line, the bark mantle is easily lifted off and removed (Fig. 157a). The crisscross cuts often accidentally cross in such a way that lozenges are formed. These lozenges subsequently serve as an important ornament, to which I shall return later.

1: Tessmann--215 E-5 (1904-1909) 1913 F119 Fang F119

314 For the house walls the bark plates that have been removed
342 are in part used without further ado. That is, they are used either completely raw or after the outermost layer has been peeled off -- the practice of the Jaunde, but the Ntum and Fang do this best with the Xylopia aethiopica (ojɨ̄h). /206/ Otherwise, the Ntum and Fang prefer to dry the bark pieces for five or more days over the fire in the meeting house or in the sun, for otherwise they quickly warp or develop cracks and holes.

Ornamental barks are treated in the same way and dried especially well because, unlike the house walls, they are not held by boards on both sides. To obtain ornamental bark, all the trees

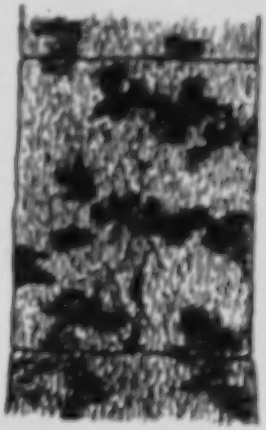

Fig. 157a. Removal of Tree Bark for House Construction.

mentioned in the footnote on page 214 can be used, but Cordia odorata Gürke (ebɛ, Fang) and Triplochiton tessmannii (a[illegible]) are especially suitable since various layers can be drawn off from their bark after drying, each one of which can be used by itself. This means a saving of labor which is as valuable to the Negro as it is to us. The bark is made into rectangular plates painted
314 with figures and scenic representations or patterned in colorful
342 rectangular, triangular, or arc-shaped fields. The frames of
531 the rectangular fields consist mostly of raffia leafstalk strips running diagonally; those of the arc-shaped fields consist of

314 strips of rattan palm. Both frames are drawn through holes made
342 with an awl (nsŏn), Figure 174, c; they are sewn on with fine
91 palm bands. In the next section I shall speak of the patterns.

317 To obtain bark for houses and decoration a whole number of
445 trees are available, as we have seen. On the other hand, containers
322 -- at least in the southern region -- are made from the bark of only a single tree, a Tiliacea (ekŏb). They are carefully worked, and when new they look very nice because of their even yellow-gray color which later, as a result of the smoke in the hut and through age, becomes dark brown to black. They are manufactured in the following manner. The requisite piece of bark is cut off to the desired size, and its outermost layer is scorched over the fire so that it can be scraped off with a knife. It is then bent into the shape of a cylinder so that the edges lie over one another in a narrow strip. The edges are clamped between the halves of a stick that has been split down the middle, the halves being pressed together again at the top and bottom by means of a string. At this point the edges are sewn one on top of the other with two seams. The stitching is done with palm bands, for which holes are made with an awl. The projecting edge is cut off. The lid consists of a hoop similarly constructed from the same bark and a plate made of the wood of the umbrella tree, which is also used for the bottom of the vessel.

445 Bark containers of all sizes are manufactured, from the most
761 charming little boxes to the gigantic barrel. In one respect, however, they are identical, that is, only important things are kept in them, such as the poisoned arrows for the crossbow, skulls of ancestors, and, above all, medicines, in short, all things /207/ connected with death; hence they are called nsŏk I (1), since

> 1. In addition, we find nkŏb I from which is derived the name of the tree, ekŏb.

n-sŏ-k -- derived from n-so-ak -- contains the root sŏ which designates death in the religious sense. Thus, one puts something associated with death (sŏ) in the bark container (action is involved

since they first sought a container, e.g., for the skull of the dead, in order to preserve it; hence, the suffix aka). A bark vessel is also, as it were, the grave (ŋ-ɔɔ-ŋ), for the body of the dead person lies in it in a trough made of bark, which sometimes is closed off with a lid of the same material (passive, since first the place where the body happened to be lying, whether in the house or out in the open, ŋ sóó, was named; hence, the passive suffix ɔ).

(b) Bark cloth.

Bark is made into cloth by pounding it with a beater (Fig. 159) made from the end of an elephant's tooth (d), half an elephant's rib (b, c), the horn of a white-backed duikerbok Cephalophus longiceps Gray (mvũ IV), or the wood of the Leguminosa Eurypetalum tessmannii Harms (andzĩŋɔ́) (a). For this purpose, they do not take the wood of a freshly cut trunk, but rather the harder red wood /Fig. 158 appears here in the original text/ of old trees that have been felled a long time ago. The wooden beater has about the same shape as the mallets used by our carpenters and consists of a straight handle with a roller-shaped head which is grooved around half or all of its circumference.

The only suitable bark for bark cloth is that of fig trees (etõ̀b = fig tree [Ficus] and cloth, clothing) (2). /208/

2. The following varieties are used in the Pangwe region:
Ficus globicarpa Warb. var. (embiõ̀b);
Ficus cfr. wildemaniana Warb. (adɛ́ɛ́b-etõ̀b);
Ficus bubu Warb. (akõ̀-etõ̀b);
Ficus stellulata Warb. (etɔ́tɔ́, root to(b) reduplicated);
Ficus preussii Warb. and laurentii Warb. (etõ̀b, etõ̀b-o-jõb, ejɛ́ɛ́, akɛ̃m);
Ficus barteri Sprague (asɛ̃mentɛ̃mo Fang, asɛ̃mentɛ̃́me Ntum);

I: Tessmann--218 E-5 (1904-1909) 1913 F119 Fang F119

257
E4
•314

and furthermore the varieties the Pangwe call abáá, andóm, undóm, and ngon.

/Fig. 158 appears here in the original text./ The most widespread varieties are Ficus globicarpa, mollulata, preussii and laurentii, barteri, abáá, and andóm. The best cloth -- it is almost pure white -- is provided by Ficus globicarpa Warb. (embóñ) which in former times was planted near the villages. This tree is preferred by the women, who "attach more importance to clothing" than men.

[285]

257
314

Whenever possible, smooth young tree trunks, no more than eight to ten centimeters thick, are chosen. A piece is cut out

[#12]

Fig. 158. Beaters for Bark Cloth.
(a) of wood, (b) and (c) of elephant's rib,
(d) from an elephant's tooth.

of the trunk and left lying in the open for half a day or a whole day. Then it is scorched evenly over a small fire, whereupon the outer bark is removed by scraping until the bast layer is completely exposed. Then this layer is cut up lengthwise, loosened by tapping it with the beater, and taken off with the fingers or by means of a stick pushed under it. The bast layer thus taken off is then pounded on some kind of support, for instance, on a tree trunk or a wooden drum. The pounding is

I: Tessmann--219 E-5 (1904-1909) 1913 FH9 Fang FH9

287
314
511

Fig. 159. Manufacture of Bark Cloth by Beating the Bast Layer of a Ficus Trunk, Uelleburg, Spanish Guinea.

287 done along the entire length from left to right, and the beater
314 must not be turned (that is, the direction of the grooves) Figure
159. Then the material is folded, beaten on the opposite side,
folded once more and tapped, and finally, folded diagonally,
it is worked in the same manner. Through this treatment, the
piece has been made about twice as long, while in breadth it
has remained unchanged. At this point it is unfolded, drawn
through water a few times, and then pressed out. /209/ Mate-
rials prepared from the varieties Ficus bubu, andum, and undum
need not be washed.

The individual pieces of material manufactured in the manner
described are narrow. Hence, several of them must be sewn
together along their long edges if one wants to make a loincloth,
for instance. For men this requires six pieces; for boys four.

2. Fiber work.

462
463 With few exceptions, fiber work is one of the occupations
carried out by men. Indeed, it is one of their most frequent and